



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

AN EXPOSITION ON BIBLICAL GROUNDS OF I CORINTHIANS 15 : 24-28.

By Rev. J. DYK,
Sodus, N. Y.

The chapter of which these verses form an important section deals with the great mysteries of the Last things. The resurrection of Christ is declared in its historical truth and in its causal relations to the resurrection of the dead. Then the end of all things is brought into contemplation. *Then the end.* History and Time have run their course. The great play is finished. The hand of God rings down the curtain.

It is asserted in this section that the kingdom of Christ shall be delivered up to God, the Father. That it shall be done by Christ after all rule and authority shall have previously submitted to him. This rule and authority includes the powers hostile to the kingdom of Christ as well as the rule and authority friendly to it. It appears in verses 25 and 26. It embraces *all enemies*. It involves *the last enemy* in destruction. The section teaches that all powers averse to Christ shall be subdued by him as a conqueror subdues his foes ; that all powers friendly to him shall be brought to submit to him and be constituted portions of his kingdom. To accomplish this twofold end is the purpose for which Christ's kingdom has been called into operation. That purpose accomplished, the kingly power shall be abdicated by the Son and the kingdom delivered into the hand of God, the Father. *The rule and authority* of verse 24 comprises the rule and authority that man exercises over his fellow, and the rule and authority exercised by superhuman spiritual agencies. The last is evident from the mention of *Death* in verse 26. We may liken the kingdom of Christ as related to all other rule and authority to the staff of Moses. The staff became a serpent. As serpent it devoured the serpents of the Egyptian sorcerers and then again became a staff. The Son becomes a king. As king he overcomes and subdues all other kings, i. e., all authority among men, and beings higher than men. Then at the end the kingly dignity is laid aside and Christ is again the Son, that God, even the Father, may be all in all. That is in brief the teaching of this section. It gives a profoundly comprehensive insight into the scope of all History. Inclusive of men and spirits it is a gigantic conflict victoriously waged by Christ to bring into subjection all rule and authority and to cause all enmity to cease. The greatness of this event is packed into the farewell words of the Master, "Peace I leave with you," etc., John 14 : 27. Peace is the final outcome of the establishment of Christ's kingdom. It was already sketched to comfort Eve in Paradise. The seed of the woman shall bruise the serpent's head.

We notice that after the fulfilment of the kingdom of Christ there is a return to the family type of life and government, *to God even the Father*. It proves to be a return to the original type and a glorious transcendence of it. God started the world's life on the family basis. It is evident from the record in Genesis. It was broken into by hostile rule and authority, but, nevertheless, that original purpose is to be attained in a still greater splendor. Redemption was to arise out of the bosom of the family by *the seed of the woman*. The

patriarchal blessing came to a climax in the blessing of *all the families of the earth*. The family was preserved in the ark. The polity of Israel was on the family basis. In the text we find it alluded to and it is sublimely stated by the apostle elsewhere, Eph. 1:10: Phil. 2:10, 11; Col. 1:19, 20. The Master himself speaks of heaven as a marriage feast. He begins his miracles at the constitution of a family. Paul illustrates the mystery of Christ and the Church by the marriage relation. It is fully dwelt upon in the Old Testament. It is the closing tableau of time and opens eternity in Revelation. The reign of Christ has for its ultimate object to reduce all things and all beings back again to the great family of God, "of whom the whole family in heaven and earth is named," "Our Father which art in Heaven." All along we find the kingdom of God's grace leading up to and dissolving itself into God's great family. The palace where at last all gather is none other than the Father's House. There is a difference between life in a family and life in a kingdom. The one regulates itself by authority upheld by power; the other by authority exercised and submitted to, in love. The one must be submitted to whether one will or not; the other is obeyed because the son or daughter delights to do the father's will. The one is of necessity and coercion; the other of free will and affection.

It appears to be in perfect harmony with Christ's kingship that he put down all powers hostile to him. It is however not so easy a matter to see that lawful authority and rule shall be made to cease by him. One can understand why Satan should be bound and his infernal works destroyed. But that the powers and dominions of the civil state among men shall cease is difficult. In order to understand this statement of the text we must return to early Scripture to learn the cause there ascribed that gave rise to man's dominion over his fellow.

In Gen. 1:26, the dominion bestowed by God on man is described in its general character. It is the animal world and the earth. It is man's lawful inheritance and that he may subdue (Gen. 1:28). No dominion is granted to man in this charter to rule over his fellow. The successful control by man over this dominion was frustrated by the incoming of the confusing power of sin. But through the redemption by Christ Jesus the original inheritance of man is to be made his possession. (Ps. 8. Compare Heb. 2:5-9.) But neither in this *restoration* to man of his dominion is the power granted him to rule over his fellow.

In Gen. 3:16, it is said to the wife of her husband, "and he shall rule over thee." It is the first mention of man's power over man. This power is granted on account of sin and to serve as a restraint to it.

In Gen. 4:6 ff. (cf. Heb. Text and Rev. Vs.) Cain is directed of God to rule over sin but is not allowed authority over his brother. In the sequel the Lord and not man appears as avenging justice. It is of interest to note that God does not inflict capital punishment on the fratricide. The power now vested in civil government is here exercised by God.

In Gen. 9:6, the power of capital punishment is delegated by God to man. We note (a) Capital punishment is the greatest exercise of power by man over man. It is the highest function of civil government. (b) If the highest function is here entrusted, the lower are included. (c) Therefore Civil Government is here instituted in its entire range of authority. (d) The form of government is not declared. It is left to man, history and providence. (e) The form of this government became patriarchal, then tribal in Israel, then kingly in

David, whose throne and dominion became the basis of the universal sway of the spiritual kingdom of Jesus Christ. (f) But this civil state issues from the family and according to our text returns again and widens itself into the glorious family of *God even the Father*.

Thus far we notice that all authority of man over man in the sense of power, control, rule is granted him by God because of sin. When sin, therefore, is removed from the sphere of human life the occasion for man to rule his fellow ends. It is obvious that when the purpose of Christ's kingdom is attained, viz., the eradication of the confusing and rebellious power of sin from human heart-life, civil authority of itself must cease. We need not think in this connection of bloodshed and war. As naturally the civil state was occasioned by sin so naturally it shall cease when sin is destroyed. It is a struggle. It is the struggle of all history. It is the seed of the woman and the seed of the serpent in deadly conflict. But as time rolls onward it becomes the more evident that the struggle is not one of muscles, of brute force, of war, but of the powers of mind and of spirit.

We do not yet distinguish a separate state and church. Government under the patriarchs was of the nature of the family. In the family the father is the embodiment of authority and of the religious life alike. The patriarch was a friend as well as a ruler. In Israel the church and state were one. And in the spiritual extension of David's kingdom no such a distinction is known. The separation of church and state, therefore, must find its cause elsewhere. The power bestowed by God on man over man is of the nature of fatherhood and combines in itself as one both functions of church and state.

In Gen. 10 : 8, Nimrod founds a kingdom. God is not the one who delegates power and rule and authority to Nimrod. He secures it by prowess in hunting. That is hunting his fellows or subjecting them by the terror of his prowess and his fame. Here we come to the first *civil state*. It arises and stands outside the developing family-type of government instituted by God. Its origin is one of violence. Its source is characteristically denoted by the name "Nimrod." It signifies rebellion. He represents, therefore, a man weary of the rule of God and seeking to acquire that power for himself. From rebellion against God flows the origin of the civil state. It is sustained by later history. In all the empires of antiquity there was predominant a tendency to make their rulers gods. We come naturally to conclude that if at any time God is fully recognized as king, nay rather as *God even the Father*, the necessity of a state separate from the religious recognition of God ends. The character of that government would be theocratic. It would be that of the family instituted by God in Eden, enlarged under the Patriarchs, nationalized in Israel, made universal by Jesus Christ, David's greater son, and to be glorified in the end into the great family of God. One can see, therefore, in what sort of civil state there is necessity for a separation between it and the church. To combine the church into one in a state of the Nimrod type is a sin against God, man and the whole current of history from Eden to the End. Along the line of this thought it is of deepest interest to notice the onward lappings of the progressive tidal waves on the sea of human history. How these waves have undermined the thrones of despots, and lifted on the ark that saves the people's life! It has actualized itself in the history of a great nation for a hundred years that the people are the sovereign and the rulers servants. The combat is still on. The powers and principles and life of Christ's kingdom are leavening and regenerating the nations of the earth by the missionary push of the present time.